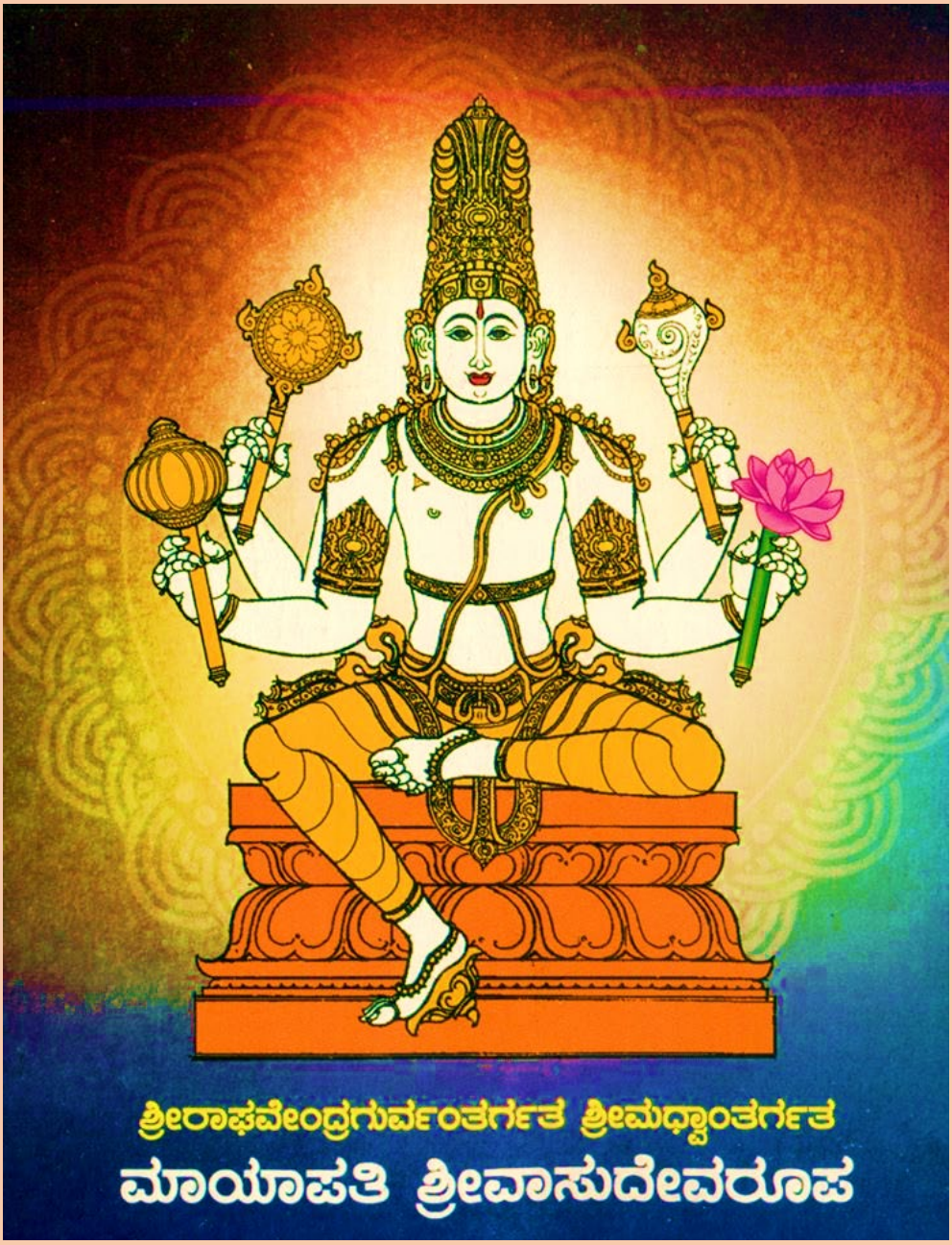
Vāsudevah – The ultimate abode

Sri Vishnu Sahasranama Bhashya

(sloka# 36,74,76 – Naama # 332,695,709)



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Bhagavan Sriman Narayana is the primordial supreme root form (**Moola Roopa**), also known as **Para-Vasudeva**. From Him emanate the four strategic plenary expansions (**Chatur-Vyuha**): **Vyuha-Vasudeva, Sankarshana, Pradyumna, and Aniruddha**. Among these, Vyuha-Vasudeva is the foremost form. All four are absolute **Vishnu Tattva**. Furthermore, these four primary emanations expand into the twenty-four supreme forms known as the **Chaturvimshati Kesavaadi Roopas** of Hari Sarvottama.

As a **Primary Vyūha**, **Vāsudeva** is the lord of the Turīya (the fourth, transcendental) state and the grantor of Mukti (liberation). He governs the Chitta (pure consciousness). He is the supreme administrative form that transcends the three material states of waking, dreaming, and deep sleep.

As an individual Nāma (SVSN #332, #695, #709), **Vāsudevaḥ** is interpreted as "Vāsanāt Vāsudevaḥ"—the one who dwells (*Vāsa*) in all beings and in whom all beings' dwell. It also refers to the "Son of Vasudeva" in the historical sense, but philosophically, it highlights His omnipresence and the fact that He covers the entire universe like a garment, yet remains untouched by its defects.

As **Moksha Pradātha**, Vāsudeva is the ultimate bestower of salvation to all deserving souls, including exalted celestial beings like Lord Brahmā (*Brahmādi Devatās*). He is the supreme abode and the most coveted destination, where every liberated soul longs to reside in eternal, blissful communion."

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।

सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥

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vāsudevāśrayo martyo vāsudevaparāyaṇaḥ |

sarvapāpaviśuddhātmā yāti brahma sanātanam ||

The one who seeks out Lord VaAsudeva with total devotion and takes shelter only in Him would get cleansed from all sins and with a mind thus purified ultimately attain salvation.

वासनाद्वासुदेवस्य वासितं ते जगत्त्रयम् ।

सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते ॥

vāsanādvāsudevasya vāsitaṃ te jagattrayam |

sarvabhūtanivāso'si vāsudeva namo'stu te ||

Sri Vedavyasaru says.... Salutations to the all-pervading supreme God Vasudeva because of whom all the three worlds have become possible-effective-operative-viable; who is indeed the refuge of all creatures.

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।

वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥

manojavastīrthakaro vasuretā vasupradaḥ |

vasuprado vāsudevo vasurvasumanā haviḥ ||

(SVSN - sloka # 74)

Lord Vishnu the all-pervading supreme God is the in-dweller **Vasuh (**#104) existing as an inner activating mega spirit/force who dwells in each and every element of this universe and everything dwells in him, He is **VasumanaH** (#105)

He is **ManojavaH** (#690) the one who is faster and swifter than the mind and faster than the fastest.

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He is the vital energy **Vasuretah** (#692) with golden lustre who is cause of origin of this universe.

He is **Vasuprada-Vasuprado** (#693, #694) the bestower of the best treasure in the universe viz. Moksha.

He is **Vasudeva** (Va+Su+Deva) - #695 the Supreme God of Knowledge (Gnaana), the one who is the creator (bring forth) of the world viz. Lord Vishnu the final/ultimate dwelling, the most coveted place.

vasurvasumanā haviḥ - (Vasu-Vasumanah-Havih)

Vasuḥ #104: The In-dweller - The Wealth. He who dwells within all living beings, and in whom all living beings' dwell (from the root *vas*, meaning to inhabit). It also means the ultimate wealth or treasure of His devotees.

Vasumanāḥ #105: The Pure-Minded / He whose mind is a treasure. One who possesses a mind (*manas*) that is infinitely vast, pure, and free from any attachments or biases. It also means He who constantly thinks of His devotees as His ultimate wealth (*vasu*).

Haviḥ #698: The Sacrificial Offering. He who is Himself the offering made in a sacred ritual (*yajna*). In the *Bhagavad Gita* (9.16), the Lord says, *"Aham Kratuḥ Aham Yajñaḥ Svadhāham Aham Auṣadham..."* confirming that He is both the ritual and the offering.

In Bhagawadgita Vibhoothi Yoga (10.37) Sri Krishna says, among the descendants of Vrishni He is VaAsudeva - **"vrshniinaam vasudevo'smi"** He is aptly called, as He is personification of the Supreme Godhead Vaasudeva. Sri Krishna is not just a historical descendant, but the ultimate source animating the universe's vital force.

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VaAsuDeva – The Lord of Aasu Deva...

Va + Asu + Deva = Aasu refers to Lord Vaayu the Mukhya Praana (Vaayu Stuti).

The Etymological Connection in Vayu Stuti...

In Sloka 14 of the Sri-Hari-Vayu Stuti, Sri Trivikrama Panditacharya addresses Lord Mukhya Prana (Vayu) and requests ultimate devotion to Lord Govinda:

"...सद्गुणगणबृहतीं शाश्वती**माशु देव** ॥ १४ ॥"

(...sadguṇagaṇabṛhatīṁ śāśvatīm**āśu dēva**)

Asu (असु): Philosophically signifies the **Prana (the vital life force)**. Lord Vayu is the *Abhimani Devata* (presiding deity) of Prana, earning Him the title **Asu** or **Mātariśvan**.

Asu Deva (आशु देव): Refers directly to Lord Vayu as the effulgent Lord of Breath, life, and swift spiritual movement (*āśu* also meaning quick/pervasive).

The Esoteric Decoding of VaAsudeva...

When you apply this Tattva to the supreme name **Vāasudeva** using the formula **Va + Asu + Deva**, the spiritual hierarchy (Taratamya) becomes crystal clear:

Va (वा): Represents the source, the master, or the one who commands.

Asu Deva (आशु देव / वसुदेव): Refers to Lord Vayu—the chief of all *Jeevas* (souls) and the supreme mediator.

Vāasudeva (वासुदेव): The Master and Inner Ruler (*Antaryami*) of even Lord Vayu.

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The Spiritual Essence

In this profound definition, **Vāasudeva** means **"The Supreme Lord of Mukhya Prana Vayu."** Because Lord Vayu is the highest among all souls (*Jeevottama*), the one who rules over Vayu is automatically the Supreme Godhead (Hari Sarvottama).

Vasudeva - The Lord of Vasus (Vasu Devatas)

In Vedic cosmology, the **Aṣṭa Vasus** (Eight Vasus) are the elemental demigods who represent and govern the primary building blocks of the material universe. **Vāasudeva** as **"The Deva (Lord) of the Vasus,"** is the supreme controller, source, and inner soul (*Antaryāmi*) of all these elemental forces combined.

Viewing **Vāasudeva** as the Lord of the **Vasus** (*Vasu-Devatās*) expands the title from an individual *Tattva* to a massive cosmic hierarchy.

प्रीयणामो वासुदेवं देवतामण्डलाखण्डमण्डनम् ॥

prīyaṇāmo vāsudevaṃ devatāmaṇḍalākhaṇḍamaṇḍanam ||

Sri MadhvacharyaRu in his famous Dwadasa Stothra (8th canto) extolls the Supreme God and recommend to Propitiate Lord VaAsudeva who is the most precious jewel, "**SarvaDevasikhaamanih**" in the august gathering of Gods headed by Lord Brahma.

Through this single phrase (**prīyaṇāmo vāsudevaṃ**), Sri Madhvacharya teaches that our primary spiritual duty is to **propitiate (*Prīṇayāmaḥ*)** that Vāasudeva, whose flawless qualities ornament the entire universe.

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Vasu means excellent/Gem - VaAsudeva the Gem of a God who is solitary unique soul of outstanding excellence and the only Aatman that existed in the beginning.

In the very first sloka Sri Venkatesha Stothra (BraHmanda Purana), **Lord Venkateswara** is extolled as...

वेङ्कटेशो वासुदेवः प्रद्युम्नोऽमितविक्रमः ।

सङ्कर्षणोऽनुरुद्धश्च शेषाद्रिपतिरेव च ॥

veṅkaṭeśo vāsudevaḥ pradyumno'mitavikramaḥ |

saṅkarṣaṇo'nuruddhaśca śeṣādripatireva ca ||

Lord Venkateswara (Srinivasa) at Tirumala kshetra, the Lord of Seshadri (manifestation of Aadi-Sesha) is verily the Panchaniyaamaka Bhagawadruupa of Bhagawan Vishnu; (Narayana-Vaasudeva-Sankarshana-Pradyumna-Aniruddha).

When a devotee stands in front of the divine icon of Lord Venkateswara at Tirumala, they are standing in front of the entire cosmic powerhouse—the ultimate *Pancha-Niyamaka* who controls every single aspect of their body, mind, intellect, and soul.

In the context of **Pithru Yagna**, JANARDHANA ruupi ParamaAtma (Lord Vishnu) is SraAddha Swami-Presiding Deity-Governing Lord-the Supreme God of SraAddHa, the one who exists in his moola roopas;'Pradyumna – Sankarshana - **Vaasudeva** as Antaryaami of Vasu - Rudra - Aadityas in Pitrus and as Aniruddha in Kartr.

Supreme Being is called VASUDEVA - Surya Siddhantha

Surya Siddhanta identifies the ultimate entity fuelling the Sun and the cosmos as Vāsudeva. It is an absolute truth.

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वासुदेवः परं ब्रह्म तन्मूर्तिः पुरुषः परः ।

अव्यक्तो निर्गुणः शान्तः पञ्चविंशात् परोऽव्ययः ॥

vAsudevaH paraM brahma tanmUrtiH puruShaH paraH |

avyakto nirguNaH shAntaH pa~nchaviMshAt paro .avyayaH ||

Chapter 12 of the *Surya Siddhanta* identifies **Vāsudeva** as the Supreme Brahman (*Param-Brahma*), describing Him as the unmanifest, tranquil, eternal, and immutable source beyond the twenty-five *tattvas*. The text details the *Pancharatra Vyuha* doctrine, with the Divine Being (**Vāsudeva**) manifesting as *Sankarṣaṇa* to initiate cosmic creation.

This sequence confirms that the *Surya Siddhanta* roots its mathematical and astronomical universe inside the supreme, spiritual framework of Lord **Vāsudeva**. *Surya Siddhanta* is a text that recognizes **Vāasudeva as the Supreme Independent Lord (*Svatantra*)** who activates and controls the dependent cosmos (*Paratantra*).

This is not mere abstract theology trapped in ancient pages. To this very day, centuries later, the great Madhva Mathas' track every sunrise, every sacred Ekadashi, and every festival using the mathematical formulas of the *Surya Siddhanta*. In doing so, they ensure that daily life remains perfectly synchronized with the primordial, cosmic rhythm of the supreme source—Lord **Vāasudeva**.

The famous hymn ***Om Namo Bhagavate Vāsudevāya***, known as the **Dvādaśākṣara** (12-syllable) mantra, is dedicated to Lord Vāsudeva and revered as the ultimate **Mukti-Kaivalya** mantra for salvation.

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नारायणाय विद्महे वासुदेवाय धीमहि ।

तन्नो विष्णुः प्रचोदयात ॥

nārāyaṇāya vidmahe vāsudevāya dhīmahi |
tanno viṣṇuḥ pracodayāta ||

Let us meditate on the supreme God NaArayana who dwells in all beings as VaAsudeva and the one who inspire us as Lord Vishnu.

He is the primal source, the ultimate resting place, and the origin of the entire multiverse (**Nārāyaṇa**). He is that very same Nārāyaṇa who expands and intimately dwells (**Vāasudeva**) within every single atom and living soul as the internal ruler (**Antaryāmi**). He is the all-pervading force (**Viṣṇu**) who actively guides, drives, and purifies our thoughts from within.

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।

जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥

na vāsudevabhaktānāmaśubhaṃ vidyate kvacit |
janmamṛtyujarāvyādhibhayaṃ naivopajāyate ||

No ill-fate befalls on the devotees of the Supreme God Vaasudeva and they will never have fear from birth (Janma); death (Mrithyu); old age (Jara) and diseases (Vyaadhi).

This powerful verse is another vital cornerstone of the *Vishnu Sahasranama Phalashruti*. It provides the ultimate assurance of protection to those who follow the path of devotion (*Bhakti*) to Lord **Vāasudeva**.

Sri KrishnaArpanamastu
naham karta harih karta

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Hari Sarvottama- Vaayu Jeevottama
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